The Martha Watson Papers:

The Wapato Indians and the Manson Community

As published in the Chelan Valley Mirror

September 7, 1939 – November 30, 1939

Footnotes and attachments by John V. Peters (2022)

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Wapato John, on the left in the doorway of his Catholic church, with a number of the local Indians and with Father DeRouge standing third from the left in front. The church was built in 1888. The photo is possibly from 1894. Charlie Wapato is standing on the far right side.

About the Author

The following information about the lives of Martha and Lloyd Watson comes from their obituaries printed in the Chelan Valley Mirror at the time of their deaths in 1951 (Lloyd) and 1953 (Martha). The author, Mrs. Lloyd Watson, was born Martha A. Morse at Calumet, Iowa, October 15, 1884. She accompanied her family first to Nebraska and then to Chelan in 1905. She married Lloyd H. Watson in January of 1910. Lloyd was born March 30, 1883, at Plainview, Nebraska. He received a teaching certificate from Western University at Lincoln, Nebraska. He taught school in Nebraska and then moved to Pierre, South Dakota, where he homesteaded. In 1903 he moved to the Chelan Valley and taught school in Douglas and Chelan counties. He and Martha married in January, 1910 in Chelan.

Carolynn Urness, in a review of Manson schools history in the Chelan Valley Mirror, February 17, 1971, lists Lloyd as a teacher at the Falls View School in Manson in the year 1910. This helps explain Martha's knowledge of those who attended that school during the early years. The two also operated an apple orchard in the Manson area for 40 years. They were both active in the Manson Community Church, helping with Sunday school, the nursery, and the choir. At their marriage in January, 1910, Martha was 25 and Lloyd was 26 years old.

About the Author (continued)

Sometime before her marriage to Lloyd Watson, Martha filed on a homestead on the north shore. Usually it took at least five years of occupation and evidence of improvements on the land before a final proof of homestead was awarded. Martha received a land patent on her 37.07 acre homestead on September 21, 1915. The land patent and a map displaying her property is appended to these papers.

John V. Peters was born in Wenatchee in 1943 and grew up in Manson. He has a bachelor's degree in economics from Grove City College, PA and has taken some master's degree classes in history from Seattle University. He spent two years in the Army (8th Special Forces Group, Ft. Gulick, Panama), worked two years for Old National Bank in Pasco and Kennewick, WA, six years in the budget office of the Seattle School District and 20 years in the finance department of the Boeing Company in Seattle. Since returning to Manson, he has done extensive research into the Wapato Indians and the Moses allotments.

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History of Manson Community[1]

By Mrs. Lloyd Watson

With notes and attachments by John V. Peters

First Essay[2]

Wapato John and his sons and daughters were the first settlers on our part of the lakeshore.[3]

His home was near what we call the old Indian church and there he lived with his wife, Madeline, from the year 1880 until his death in 1911.

John was blind for many years before his death. We used to see him often with a yoke across his shoulders from which hung two water pails. With a cane in his hand he would carefully feel his way down to the lakeshore.

He greeted everyone pleasantly and knew people by their voices even tho he could not see.

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[1] This group of articles might easily be titled "Wapato John and His Family," since this forms the bulk of the essays. These seven articles were published in the Chelan Valley Mirror in Chelan, Washington, between the period September 7, 1939 and November 30, 1939.

[2] Published in Chelan Valley Mirror, September 7, 1939.

[3] A map showing the Moses Allotments on the north shore of Lake Chelan are appended to these articles.

A number of early settlers on the project hauled water from the lake at that point for their house use.

A very common sight on Saturday mornings was Wapato John and Madeline driving into Chelan with a team of Indian cayuses hitched to a hack. Madeline was a good driver.

We remember seeing at a fair held in Chelan about 1910 a beautiful Indian basket on display and a tag informed us "made by Madeline, 100 years old, maybe 200."

The Indian women of that day wore dresses of the brightest colors and always a brightly colored blanket, even on the hottest days. Their bandanas were of bright colors and worn in a more becoming manner than our girls of today do.

The little brown babies came bound in their wooden frames or in the shawl on their mother's back and always were bright eyed and happy looking. We never heard an Indian baby crying.

Usually in summer the Indians brought fruit from their orchards to sell to the townspeople, and were those peaches and peach plums and summer apples good.

In those days there was a good road around Rocky Point. The Indian trail had led over the hill but the white settlers got pretty tired urging their small Indian horses over the hill only to come down again to the lakeshore on the other side, so they

worked and opened the road around the Point in 1905. Although it was only wide enough for a wagon, and had a number of ups and downs, it could give a good supply of thrills to one accustomed to the flat prairie country of Iowa and Nebraska. Many preferred to walk when we got near to Rocky Point. The stones and gravel loosed by the wagon wheels did trickle down into deep water below [and] one wondered just what if the horses should step over the edge a bit, but Indian horses were sure footed, being used to mountain trails.[4] So far as we know the first real accident happened after the road was widened and leveled and a rock wall built part way around. A Ford car did jump over the edge one day and resulted in the death of a white man.

Second Essay[5]

But let us look back to the years before the Wapatos came to Lake Chelan and get a bird's eye view of conditions in this part of the 'Oregon Country' and of what our government had been doing for the Indians.[6] Of Wapato John [we look at him]

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[4] When I make a change to the text as it was printed in the newspaper I will put my change in brackets.

[5] Published in the Chelan Valley Mirror, September 14, 1939.

[6] I don't know if the language here is intentional or unintentional irony. Historians agree that U.S. government actions were taken for the purposes of moving Indians out of the way, educating them into the

in his boy hood, his young man hood, and try to see some of the causes for his being just the kind of an Indian he was.

John was born in 1819 or 20 and his people were of the Moses tribe.[7] He was born in the Entiat Valley. What a life

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European mainstream culture, and integrating them into the mainstream farming economy. From the Indian perspective their culture, economy, language and identity were being dismantled.

[7] We don't know when Ne-quel-e-kin aka Wapato John was born. The Indians didn't keep track of births by date as Europeans do. His gravestone gives no birth year. I have adopted 1825 as a possible date. Wapato John grew up as a member of the Entiat tribe, whose last Chief was John's half-brother, Sil-i-co-sas-ket. But John and many others came to be thought of as part of the Moses band because Moses, Chief of the Sin-ki-use, a Columbia river tribe, came to act as the representative for many river tribes living along the Wenatchee, Columbia and Okanogan rivers. Moses went to Washington, D.C. and convinced government officials to establish the Columbia reservation, stretching along the south side of Lake Chelan east to the top of the Cascade mountains and west to the Columbia river and sweeping out all the territory straight up along the crest of the Cascades on the west and the Okanogan river on the east to the Canadian border at the 49th parallel. All this was to be living space for these many river-dwelling people. A relative few Indians already lived in this territory, notably the Chelan Indian tribe under Chief Long Jim with 40-50 people and the Sin-la-he-kin tribe under Chief Sar-sarp-kin up the Okanogan river with perhaps a similar number of people, along with some Methow Indians. Most other Indians weren't interested in living on the Columbia reservation, including Chief Moses himself. He had promised in April, 1879 while in Washington D.C. to move onto the reservation but he never did. On July 7, 1883, having been brought back to Washington

time he has had, what wonderful years to have lived and watched the changing scenes in this land of the west. When he was a small boy he must have listened with eager face to stories of the coming of the first "pale faces".

The expedition of Lewis and Clark was in 1805-06. In 1811 John Jacob Astor established a trading post at Astoria near the mouth of the Columbia and the Hudson's Bay company built Fort Vancouver on the north bank of the Columbia and trading with the Indians and white hunters and trappers became a profitable business.[8]

D.C, Moses was urged to give up all claim to the Moses reservation, since very few Indians were interested in living there anyway, and he and three other Chiefs along with him signed an agreement to do so. A number of concessions for this "sale" of the reservation were included as sweeteners. All the Indian heads of household and every adult of 21 years of age who were included under the Columbia reservation agreement were given the option to claim 640 acres or one square mile of land within the former Columbia reservation. And this is how Wapato John, his adult children, and some of their relations came to claim and receive allotments along the north shore of Lake Chelan, some parts of which their descendents retain to this day.

[8] One novel feature of the Hudson's Bay Company at Fort Vancouver, sometime after it was established in 1825, is that, operating as an international trading company, they made a bargain with the Hawaiian King to take "several hundred Hawaiians to Fort Vancouver for three years as indentured servants. They worked as trappers, laborers, millers, sailors, gardeners, and cooks. In fact, they just about ran the place. Along with the French Canadians, the Hawaiians lived in a tight-

We are informed by one historian that this profitable business consisted of "furs incoming and beads and trinkets outgoing." Certainly we know that the Hudson's Bay company massed a fortune from the fur trade and never wanted the country to be settled by the white people.

Dr. Marcus Whitman came in 1836 and returned again in 1843 with a wagon train of 200 wagons and the people settled in the Walla Walla country which was then a Hudson's Bay fort. By December of 1844 this company had 30 trading posts or forts scattered over the "Oregon country".

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knit community called Kanaka Village, built just west of the fort and continuing down to the waterfront where interstate 5 is now. Many of the Hawaiians worked in the sawmill. Lumber was shipped to the islands, along with wheat, potatoes, flour, smoked salmon, and other trade goods." See "The fur traders and the Hawaiians (1825)" at the Clark County, Washington, web site http://www.co.clark.wa.us/aboutcc/proud_past/hawaiians.html. Presumably, the many Indians who visited this area regularly, including those of the Entiat tribe, saw or met these strange people and observed all these activities. Whether Ne-quel-e-kin was old enough to observe them seems doubtful, but he must have heard about them from his older relatives and from local people when he lived in the area himself for a few years in his youth.

In April 1846 the Oregon country became a part of the United States and in 1853 Washington was made a territory, coming into statehood in 1889, just a half century ago.[9]

From the time of the Whitman Massacre in 1847 to 1858 there were a number of Indian out breaks in which none of the Moses tribe took any part.[10] They were always peace-loving people. Chief Moses was at the head of what were called the "non-treaty" Indians. Many of the tribes, although peacefully disposed, refused to acknowledge any authority of the United States government.[11] It was considered necessary, however, to regulate their intercourse with white settlers by a local agent.

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[9] Using 1825 as a birth date for Nel-quel-e-kin, he was 22 years old in 1847 and 33 in 1858.

[10] It is true that Moses refrained from engaging in organized warfare against the invading white people. However, he was a subject of suspicion for what we might call sporadic guerilla warfare. In 1879 he was arrested and held in jail for complicity in the murder of some white miners. Only his importance as a negotiating partner with the U.S. government and the respect in which he was held by the U. S. military officer in charge of the Northwest Territory got him out of jail and on his way to Washington, D.C., where he negotiated the establishment of the Columbia reservation that spring.

[11] Many of the tribes also refused to acknowledge the authority of Chief Moses as their leader or as a negotiator on their behalf. When he moved to the Colville reservation in 1884 he was resented by many of the tribes already living there. See Half-Sun on the Columbia.

The first reservation set apart for these "non-treaty" Indians was in April 1872 and included the Colville Valley, and in 1880 another grant of reservation was made which included all land between the Columbia river and the Cascade range, and from the Canadian line to Lake Chelan.

At this time all this land was a part of Stevens county. In 1888 Okanogan county was sliced off and in 1899 Chelan county was made from parts of Okanogan and Kittitas countries.

Wapato John was undoubtedly in the Chelan region prior to the time of the Moses agreement, ratified by Congress July 4, 1884. This agreement is too lengthy to copy here, but can be found in Kappler's "Indian Affairs, Laws and Treaties, Volume II," page 1073, at most libraries. In brief, the Moses agreement provided each member of the Moses band with two cows and provided $1,000 for use in constructing a dwelling for Chief Moses; and provided for a saw-mill and grist-mill; and one wagon, one double set of harness, one grain cradle, one plow, one harrow, one scythe, one hoe and other agricultural implements for each head of a family; and provided that if Chief Moses kept the agreement faithfully, he was to receive $1,000 per annum during his life time. All this was on condition that Chief Moses was to remove to the Colville reservation and relinquish previous claims against the government. Those

moving to the reservation were to receive police, financial, and other privileges in addition to the foregoing, whereas those not moving to the reservation could select 640 acres for allotments elsewhere.

A number of Indians at that time signed the agreement and were allotted lands of their choice, which of course were the best agricultural lands in the valley and along the Columbia river.[12]

Cultus Jim[13]and Chelan Bob[14]took allotments on the Columbia where they could make use of the "big" spring which the Beebee Orchard Co. now carries across the river for irrigating their big orchards.

Long Jim took land beside the Chelan townsite. Some others took allotments on Antoine Creek on the Columbia near where Wells now is, and some at Pateros. But Wapato John and his children chose their allotments of 640 acres each on the level land on the north shore of Lake Chelan, where their large

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[12] There were originally 37 allotments designated by Congress for specific individuals. Chelan Bob, Cultus Jim and Chief Long Jim were awarded allotments later by court order: MA-37, MA-38 and MA-40 respectively.

[13] Brother of Chief Long Jim of the Chelan tribe.

[14] Chief Long Jim's brother-in-law, otherwise known as Crooked Mouth Bob due to having once had a pick planted in his face.

bands of horses and herds of cattle could find plenty of range the year around.

Third Essay[15]

Wapato John was a man of about 60 years when he and his wife, Madeline, and their sons and daughters came to settle in the Lake Chelan country.[16] All his children were married and had families of their own.[17]

Although John was born in the Entiat Valley, his home for many years had been on the Columbia river near the present site of Winesap.[18]

In his youth John had traveled with the pack train to Astoria and Fort Vancouver with his father. He had worked

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[15] Chelan Valley Mirror, September 21, 1939.

[16] It seems likely that they moved up from the Columbia river to the north shore of Lake Chelan in 1880. This would have made Wapato John, if born in 1825, 64 or 65 years old at the time of the move.

[17] This was true at the time that Martha Morse arrived in the Chelan area in 1905. Wapato John's youngest daughter, Mary Ann, born in 1870, would have been 10 years old in 1880. There was a 13 year gap between the first daughter, Mary, born in 1857, and Mary Ann, born in 1870.

[18] More information can be found in "Wapato John," by John V. Peters, History Notes (2018), pp. 35-50, published by the Lake Chelan Historical Society.

there summers and learned many things. When a sailing vessel from England or other parts came with supplies for the Hudson's Bay company's post, it was necessary for them to be towed from the mouth of the Columbia river up to Fort Vancouver, later up as far as Portland. This work the Indians were glad to do, using their home made canoes.

At Fort Vancouver he saw the small orchard, the first fruit trees planted in the Northwest, and securing some apple seeds he brought them home and planted them. One apple tree grew to maturity and bore apples for many years. We are told that the tree was still living a few years ago. It should have been cared for. The Wapatos claim this apple tree was bearing fruit before "Okanogan Smith" planted his "first orchard in Eastern Washington."

Among other things John observed the results of planting seed of grains and vegetables in cultivated ground. He especially liked the potatoes and securing some he wisely brought them home and planted them and because he grew so many and sold or gave to other Indians, he became known as Wapato John—Wapato is the Chinook word for potato.

In the years prior to 1875 there were many Chinese placer miners along the Columbia. John had a small trading post of his own at that time and a pack train of 12 to 15 Indian ponies made trips to the nearest trading post of the Hudson Bay

company for supplies and trinkets, which he traded to the Chinese and Indians for their gold dust and furs.

There were some white trappers working along the streams tributary to the Columbia and John had a good business with them. Furs of muskrat, martin, fisher[19], mink, otter and beaver were plentiful. The latter brought the best price in the London market, but if an Indian wanted to buy a musket, the price was determined by standing the musket on the floor and beaver skins were piled about it until the pile reached the top. In the early days at Fort Vancouver the price of a bullet was one beaver skin.[20]

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[19] "The **fisher** (*Martes pennanti*) is a medium-size mammal native to North America." From Wikipedia.

[20] From Wikipedia under Fort Vancouver we learn this:

"The fort was substantial. The palisades that protected it were 750 feet (230 m) long, 450 feet (140 m) wide and about 20 feet (6.1 m) high. Inside there were 40 buildings, including housing, warehouses, a school, a library, a pharmacy, a chapel, a blacksmith, plus a large manufacturing facility. Outside the ramparts there was additional housing, as well as fields, gardens, fruit orchards, a shipyard, a distillery, a tannery, a sawmill, and a dairy. The residential village, populated by employees, their families, and others, was known as Kanaka Village because of the many Hawaiians in company employ who lived there. Fort Vancouver was by far the largest settlement of non-natives west of the Great Plains at this time. The populace of the fort and the surrounding area were mostly French-Canadians and Metis; there were also English, Scots, Irish, Hawaiians and a large variety of Native Americans including

John had bands of horses, and herds of cattle also and at the time he moved them into the Chelan Valley he was what we might call a rich man. With thousands of acres of rich pasturage, hillsides with the native bunch grass, so rich in food value even in the winter, and canyons with running streams for his cattle, he had little need for worry as to where his food would come from. He did not have to buy a license to fish from the lake nor wait for the open season for deer hunting. Salmon

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Iroquois and Cree. The common language spoken at the fort was Canadian French. However, trading and relations with the surrounding community were done in Chinook Jargon, a pidgin of Chinook, Nootka, Chehalis, English, French, Hawaiian and other elements. Company records and official journals were kept in English, however, and English was used at the head table.

The fort was the center of activity in the Pacific Northwest. Every year, ships and supplies from London arrived, directly via the Pacific Ocean, and overland via Hudson Bay. Supplies and trade goods were exchanged for the furs. Fort Vancouver was the nexus for the fur trade on the Pacific Coast and its influence reached from the Rocky Mountains to the Hawaiian Islands, and from Alaska into Mexican-controlled California.

Over time, Fort Vancouver diversified its economic activity and began exporting agricultural foodstuffs from HBC farms, along with salmon, lumber, and other products. It developed markets for these exports in Russian Alaska, Hawaii, and Mexican California. The HBC opened agencies in Sitka, Honolulu, and Yerba Buena (San Francisco) to facilitate such trade. At its pinnacle, Fort Vancouver watched over 34 outposts, 24 ports, six ships, and 600 employees."

and venison were on the regular bill of fare, to say nothing of the prairie chickens, native partridge, grouse and wood chuck.

The squaws gathered the camas roots in early summer, drying some for winter use, as they did also the choke cherries, squaw berries and service berries. Indian women were always busy. In summer they made trips uplake to get rootlets of the cedar tree, which they used for basket making. These baskets were made quite deep and with straight sides in which to carry water and to cook their food in.

Water was placed in the basket with the food and hot rocks added to cook the food. It must have taken longer to cook potatoes in that way than our way of doing it at present.

Baskets and bags for various uses were made from the leaves of cat tails, from rushes, and from willows, which grew along the streams.

The finest deer skins were tanned by the squaws and made into moccasins and clothing, and made beautiful by the use of colored beads bought at the trading posts. All kinds of fancy trappings for their saddle horses were also covered with the finest kind of bead work.

The Indian women put beautiful designs in their baskets and on the deer skins dying the materials with dye which they made from different kinds of grasses and tree barks.

Indian men as well as women wore their hair long, generally in two braids hanging over the breast.

Fourth Essay[21]

It was in the fall of 1872 while Wapato John and his family were living on the Columbia river near the present site of Winesap that an earthquake caused a part of the mountain which we know as Ribbon Cliff to fall into the river.[22]

This happened about eleven o'clock at night, and the river waters were still dammed next morning and the ancient river bed lay bare.[23]

But soon the waters broke through and a great wall of water rushed down carrying great rocks and debris before it for many miles.

Wapato John had three sons and two daughters when he came to the Chelan Valley. All were adults and with their father

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[21] Chelan Valley Mirror, October 5, 1939.

[22] A magnitude 7.4 earthquake occurred on Saturday, December 14, 1872 at 9:37 pm Pacific Time, according to Natural Resources, Canada, on their earthquakescanada website.

[23] Wapato John and his family lived north of Ribbon Cliff, so that when the river was dammed the water rose and began to flood their home, sending them fleeing to higher ground. South of Ribbon Cliff the river bottom was nearly bare, astonishing both Indians and whites alike.

and other relatives, were allotted each a section of land under the Moses agreement.[24]

The children's names were Charles, Sylvester, Peter, Mary Ann and Mary.[25]

Charles did not get an allotment for he had a homestead in Mission Valley, near the site of Monitor, and did not come to the Chelan Valley till later.

Following is a list of ten Moses Agreement allotments as listed in the original sale to the Wapato Irrigation company. This shows the number of acres sold and acres retained.

Each Indian was allowed to sell all but eighty acres of his land, if he chose to do so. You will notice that John and Peter retained more acres than any of the others.

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[24] The first recording of these allotments was in 1896 when Mary Ann, the youngest of John and Madeline's children, was 19 years old and married to Johnny Abraham. Titles, or patents, to the land weren't authorized by Congress until August 8, 1906. From 1896 to 1906 the allotments were owned by the U. S. Government and held for the exclusive use of the named allottees. Restricted titles were given in 1906 in which 80 acres of each allotment was inalienable and could not be sold, and all alienable land that was sold required U. S. Government approval.

[25] Mrs. Watson has Mary, born in 1857, and Mary Ann, born in 1870, mixed up. All genealogies are clear on this.

	Acres Sold	Acres Held
John Wapato [MA8]	441.45	174.40
Ustah, No. MA9	446.93	98.45
Peter Wapato, MA10	364.14	163.30
J. Isadore, MA11	564.14	81.15
Keupkin (Celesta) Sylvester (Wapato), MA12	550.24	91.05
Amena, MA13	528.62	92.46
Pedoi, MA14	587.25	93.30
Yokesil, MA15	365.26	83.65
Lakayuse, MA16	564.16	79.99
Makai, MA17	560.30	90.20

As near as we can determine this sale was started in 1910 and completed in 1912.[26]

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[26] The planned and reported land sale numbers are as follows: Wapato John $30,000; Louis Ustah $12,000; Peter Wapato $26,000; Johnny Abraham $12,000; Sylvester $9,500; Cecile $6,000; Pedoi $8,000; Yokesil $8,000; Lakayuse $6,000; and Makai $4,000. All together $121,500 was paid to the Moses allotment Indians between 1909 and 1911. In 2022 dollars, this is about $7,000,000. Wapato John's share was about $1,700,000 in 2022 dollars.

The allotment of Wapato John lies on the lakeshore where the Indian church and graveyard are and extends north along the west side of the "Indian Lane" beyond New Griffith's place.

His daughter, Mary Ann Ustah[27], owns lakeshore where Lake Chelan Box Factory now is, and north as far as her father's and east beyond the Trebaugh place. The "Indian Lane" is her west line.

The straight stretch of road from the Indian church north, to the corner by Newt Griffith's has been locally known by early white settlers as the "Indian Lane". It is an old landmark, as it was the only bit of straight road anywhere on the allotments. It was fenced on both sides, although it was many years later when the fields on each side were fenced to keep out the stock. Horses and cattle ranged at will and only orchards and the few fields had fences about them. This Indian Lane was named Nek-quel-e-kin by the Wapato Irrigation company when they laid out the new roads for the project. How nice it would be if native evergreen trees were planted along this road in memory of the old man for whom it was named—Wapato John.

Mary[28] married John Abraham and their allotment lies in the valley north from Harold Fort's and up along the ridge of which Scout Hill is a part. Their son, Francis, with his family are

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[27] This should read Mary Ustah.

[28] This should read Mary Ann.

living on the acreage retained at the time of the sale. His sister, Modesta, also has a home there.

Sylvester and his wife took lakeshore allotment west of Manson townsite. His children, Edward, Morse and Marie Matt and her family are still living on the place.

Peter chose the peninsula which is called Wapato Point, with lakeshore extending to the west where the townsite of Manson was later laid out.

In addition to these children of Wapato John there were other Indian families who were related to the Wapatoes and who owned property in what is now the Lake Chelan Reclamation District.

The Yokesil allotment was the property of the mother of John Abraham and was the land at Willow Point.

Cecile Amena was a sister of John Abraham and owned land about the mouth of Joe Creek at West end of Wapato lake. Her husband was called Indian Joe and because of his home there the creek was called "Joe Creek".

Pedoi, a brother of Cecile, had an allotment at Green's Landing.

Lakayuse owned what is now the Lepley orchards. Makai or Markane had land about Rocky Point.

Clate lived and farmed land up on the flat where Elgin and Walter Griffith now live and his wife's mother, O'Salle, owned the land known as the Oliver Davis place.

The Charlie Wapato place on Northside of Wapato lake, where the Overbay's now live, was first owned by Indian Quatas (Doc Jim) who left it to his daughter Matilda, the wife of Chas. Wapato. He was a Wenatchee Indian and returned to Wenatchee when Chas. Wapato family came here to live sometime before white settlers came in.[29]

Fifth Essay[30]

The oldest son of Wapato John was Charles Wapato. He and his wife, Matilda, had a homestead in Mission Valley before his father came into the Chelan Valley.

The Wenatchee river valley was first called Mission valley because of the Catholic mission which was established there in

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[29] What actually happened, well before Martha Morse came to the north shore, was that Charlie and Matilda Wapato moved in 1890 from a homestead they had in the Mission (now Cashmere) area to the Quatas ranch to care for Matilda's aging father. He died about 1893 leaving the homestead to Matilda, his cattle to his other daughter, Hyacinth or Yacine (Peter Wapato's wife), and his horses to his son George who lived on the coast. This was reported in the Chelan Leader newspaper at the time of Charlies murder.

[30] Chelan Valley Mirror, October 19, 1939.

1863 by Father Respari. Some twenty years later Father DeGrassi came and labored faithfully to teach the Indians the elementary principals of agriculture. It was he who first began irrigating his fields of potatoes and other garden crops. He spent much time traveling from one place to another holding services and trying to Christianize the Indians.

In some measure he was successful, for many of the Indian families became law-abiding and when possible sent their children to the Catholic school.

The Charles Wapato family had undoubtedly come under the influence of this mission while living in that valley. When the early white settlers came to make homes near them, on Wapato lake shore, they were neighborly and very friendly to them. The oldest child was Matthew. There were two younger boys, Paul and Frank, and a daughter, Annie, who lived to be about fourteen years of age. Two boys born in later years died in childhood.

The old school records of Falls View school show that Matthew attended there in 1903 and was 15 years of age. Soon after that he went away to Montana and later was reported killed.

Paul also attended the Falls View school. [Records] show that Paul attended grades and high school years in Chelan, finishing there in 1912 as one of the most popular young men

of his class. He was respected, and friends of boys and girls alike, attended the Methodist Sunday school and Epworth League.[31] Later he graduated from Willamette University, Salem, Oregon, and for some years traveled and lectured on the Chautauqua platform.[32]

He married an Indian girl of another tribe and at present he is traveling and preaching as an undenominational evangelist. Whenever he comes to the Chelan valley he is greeted with pleasure by hosts of friends and acquaintances.

His brother, Frank, who was first named Blue Jay by his mother, also attended school at Falls View for his first few years

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[31] The Epworth League "was founded at Cleveland's Central Methodist Church on 14 and 15 May 1889. Within 10 years it claimed over 1.75 million members in 19,500 chapters internationally. After denominational mergers among Methodists in the 1930s, the Epworth League became known as the Methodist Youth Fellowship." It is now known as the United Methodist Youth Fellowship. See Epworth League–The Encyclopedia of Cleveland History online.

[32] "Chautauqua was an adult education movement in the United States, highly popular in the late 19th and early 20th centuries. Chautauqua assemblies expanded and spread throughout rural America until the mid-1920s. The Chautauqua brought entertainment and culture for the whole community, with speakers, teachers, musicians, entertainers, preachers and specialists of the day. The first Chautauqua, the New York Chautauqua Assembly, was organized in 1874 by Methodist minister John Heyl Vincent and businessman Lewis Miller at a campsite on the shores of Chautauqua Lake in New York State." See Chautauqua on Wikipedia.

and later went to the Catholic mission school for boys at Omak lake, where he graduated. He was a bright pupil and the priest, Father DeRouge, had his name changed from Frank Wapato to Paschal Sherman, by special order of the court. He went east for more schooling and at present is an attorney in the Indian office at Washington, D.C.

Matilda lived at the Wapato lake home many years after her husband's death in 1906, going to the Colville Indian Reservation some years ago. Hers was a life that knew many sorrows. The loss of the daughter, just entering womanhood, was a sorrow to all the family. While the younger children were small she had cataracts on her eyes which caused her to lose the sight of one eye, but she kept right on at work. We knew her in those later years when she came into town on Saturday mornings in summer with her buggy full of the loveliest ripe red peaches, summer apples and peach-plums to sell to fruit hungry people just out from the middle west. How good these peaches were.

Usually she had one or two small bright eyed boys with her, Paul or Frank.

The Charles Wapato family of the Manson community [were well thought of]. Early white settlers who lived near them have many kind things to say of their dealings with this family.

"Let not ambition mock their useful toil,

Their homely joys and destiny obscure;

Nor grandeur hear, with a disdainful smile,

The short but simple annals of the poor."

Gray.[33]

Sixth Essay[34]

In an afternoon's interview with Marie (Mrs. Albert Matt) I gathered much information of the family of Sylvester Wapato,

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[33] This is the eighth stanza of "Elegy Written in a Country Church Yard" by Thomas Gray, who lived from 1716-1771. The sixth stanza reads: "For them no more the blazing hearth shall burn, Or busy housewife ply her evening care; No children run to lisp their sire's return, Or climb his knees the envied kiss to share." I can't help thinking that Mrs. Watson was making a veiled reference to the killing of Charlie Wapato on August 11, 1906 at the hands of his brother Peter, Peter's oldest son John Baptiste and Peter's next oldest son Louie, then 18 years old. Louie was convicted of manslaughter in November of that year for shooting the prostrate and helpless Charlie, who was already probably fatally injured from a beating and stomping from Peter after being attacked by Peter and John Baptiste while Charlie was returning home after selling a load of his hay in Chelan. More information can be found in "Charles & Matilda Wapato and Their Family," by John V. Peters in History Notes (2013), pp. 26-53, published by the Lake Chelan Historical Society.

[34] Chelan Valley Mirror, November 16, 1939.

who was the second son of Wapato John and also the father of Marie.

Much of this information is strictly family history but I am constrained to put it all in this history as the Indians themselves keep no family records, as a rule, and would be glad to have this record made.

In his youth Sylvester, with his brothers, Peter and Charley, were kept busy freighting from various places where furs and other things could be traded for flour, sugar, salt, etc., as well as blankets, beads and other things dear to the heart of the Indian. When he was only fifteen years of age he met and married Josephine, a girl of the Spokane tribe. They did not get along well together and parted. When he was twenty years old he married Catherine who died soon after the birth of her little daughter, Agatha. He married another woman very soon after, Elaine, who already had a daughter, Rosa.

We find the names of these two girls in the school at Falls View.

To Elaine and Sylvester were born three children, Marie (now Mrs. Albert Matt), Morse and Eddie Wapato, all of whom are living at the present time. Marie attended the grade school in Chelan. Morse and Eddie at[tended] Manson [schools], the latter finishing the eleventh grade here.

In 1914 Marie was married to Albert Amena who was also a pupil for several years after 1901 at Falls View school. They had two boys, Wilfred and Phillip, the first died in infancy and Phillip has attended the Manson schools.

Three years after her husband's death in 1920, she married Albert Matt, a Blackfoot Indian from Montana, and they have two children, Elaine, born in 1924, and Albert Junior in 1928. Marie now has a new grandson, Phillip Morse, who is the fifth generation from old Wapato John. Marie and family are now living on her father's place north of Manson. Her older sister, Agatha, is Mrs. John Edwards, and living on the Colville reservation at Chopaka. Wash[ington].

Of Sylvester, her father, Marie says "he was a man of few words". Her childhood home was one where they had plenty of money. With cattle, horses, pigs, chickens, turkeys, geese, ducks, fields of corn and wheat and all kinds of garden vegetables there was no need to go hungry. She said "you know an Indian meal was never complete without fish or meat" and told of how easy it was to catch fish from the lake at any time. And fresh venison could be easily gotten to tempt jaded appetites. Her mother dried a great deal of meat every summer for the old folks whose teeth were so poor they could not eat it otherwise. When dried it could be pounded to a powder and was good strong food for the aged.

She told stories of her grandmother, Madeline, wife of Wapato John, who lived to be over 100 years old and up to her very last days could see to thread her needle for the leather and bead work she kept busy with. Her hearing was also very good up till the very last.[35]

Seventh Essay[36]

Sylvester used to tell his children of how the Indian boys had to make a trip to the top of "Old Stormy" before they came

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[35] One might wonder why Wapato John and Madeline's other son, Peter, and their two daughters, Mary and Mary Ann, are not given more coverage in these essays. Peter's exclusion might be explained by that fact that he and his two sons were in involved in the killing of his brother Charlie on August 11, 1906, for which Peter's son Louie was tried for first degree murder in Superior Court in Wenatchee in November 1906. Perhaps there was some residual ill-feeling toward Peter and his boys over the loss of the highly respected Charlie Wapato. And the women may have been ignored because they were women. Mary's husband, Louis, died of alcohol poisoning. By all accounts Mary Ann's husband, Johnny, was well regarded. One wishes that the other extended relatives of Wapato John who accompanied him from their home along the Columbia river and took Moses allotments on the north shore had been included as well, for they seem to have quietly disappeared from view. These include Mary's husband Louis Ustah and Louis' two brothers, Makai and Lakayuse, and Mary Ann's husband Johnny Abraham along with his mother, Yokesil, and Johnny's brother Pedoi and his sister Cecile.

[36] Chelan Valley Mirror, November 30, 1939.

to the 'teen age. They went alone, without food or even a bow and arrow and must stay over one or two nights. They must build a little hut on the mountain to prove they had been here; while there they were to commune with the spirits and get power so they might some day become a medicine man.

Marie remembers well the sweat baths which the Indians took before going on a hunt for they said if they did not "the deer would smell them and run away." For these baths a small round hut of slender willows was built with a small opening for a door just large enough to crawl through. Grass laid over the willows and then a covering of sod above that. In the center of the floor a small hole was dug. Stones were heated outside and rolled into this hole and the bather crawled inside closing the door behind him. A little water was poured on the hot rocks and the hut filled with steam. The inmate endured this for about 15 minutes when he emerged and jumped into the cold waters of the lake. Then he went back to the hut for another fifteen minutes and took another plunge, after several rounds of this treatment cleanliness was assured.

This rite was also accomplished when one in your immediate family died, in order to insure a long life to yourself. The seat bath at such a time was attended by heavy doses of Indian herbs which acted as a strong physic.

Marie told also of the hose races held on Sunday afternoons on the bed of Dry lake and how her father lost $1,000 in one day there, when his race horse, Red Bird, lost the race. A great deal of money changed hands at these races and crowds of people, both Indians and whites, came from the surrounding country, many from up and down the Columbia. (More about these races later.)

After Sylvester sold to the Wapato Irrigation Co., he leased his remaining 80 acres to Moore and Porter and removed to Chelan where he bought a lot and built a home in which he and his family lived several years and the children attended school.

In the summer of 1911 a number of the Indians procured some wood alcohol from certain of their "white friends" and not knowing what it was, drank to their confusion. Five of them died in one night and Marie's mother was one of the victims. Sometime after this Sylvester married again and for some years their home was in the Louie Ustah house near the Indian church. He died in October, 1936 at the age of 86, a kindly man to all who knew him and remembered by his children as a good father.[37]

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[37] More information can be found in "Sylvester Wapato," by John V. Peters, History Notes (2017), pp. 36-48, published by the Lake Chelan Historical Society.

Prosperous Manson Area Is Teeming With Vitality

Fruit Growing Dominates Manson Community; Ideal Area Location For Residences

Orchards Concentrated In Small Area; Irrigation Necessary To Industrial Development.

By Mrs. Lloyd Watson

Chelan Valley Mirror, November 30, 1939

The Manson Community stands at the end of the road, as it were, but for all that, it is a community in which many people prefer to reside. Situated on the sunny north shore of Lake Chelan it is the largest area of level land anywhere on the lake and is an ideal place for the raising of fruit; also for raising boys and girls of the highest type of womanhood and manhood.[38]

A very fine highway—wide and smooth—leads along the lakeshore the ten miles from Chelan to Manson. Some will tell you it is there because of the heavy loads of apples which must

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[38] For some reason this account does not describe schools. The Manson School District was established no later than 1900, with Falls View school being a one-room wooden cabin, teaching both native American and immigrant children. A new concrete school was built in 1914-1915 on the site of the current elementary school. In 1910 Lloyd H. Watson, who Martha Morse married in January of that year, was a teacher and janitor at Falls View school receiving $51 per month in pay.

pass over it every year. No doubt this is true but the poet Joyce Kilner says,

"The only reason a road is good, As everybody knows,, Is just because of the homes, The homes to which it goes."

Apples may be very important but the type of homes which are found in the Manson community is what makes it the unusually fine community which it is today.

Agriculturalists Co-operate

We are told that the class of people who are engaged in horticulture is of the highest type. Living as they do on small tracts of land and all working together to keep the irrigation system, they must work cooperatively.

Many factors enter into the making of the community. The beauty of nature all about, the mountains as a protecting arm to shelter the valley from high winds; the lake which tempers the winter's cold; all these things tend to make a happy and contented people.

There are several high points on the project to which one can drive or climb, to get a good idea of the extent of the whole community. And there are many spots of scenic beauty to which you can drive. The whole project is not over ten miles from one end to the other and not more than two miles in

width, but there are about 1000 people who are making their homes inside that limit.

Scout Hill Center of District

Scout Hill, northeast of Manson townsite, is very near the center of the whole project. Some bright sunny day in autumn climb to the top of this hill and get a birds eye view of the Manson Community, of its orchards and homes and its many points of interest and beauty. The Boy Scouts some years ago built an easy trail to the top, and when you have climbed it, rest awhile and "view the landscape o'er" with the aid of a good pair of field glasses.

Look first to the background as it were, of the whole picture, the dry brown hills to the east, to which the early white settlers who came here, must need to look for their homesteads. Only a few of the homes can be seen for of necessity they had to build in the canyons where there were springs or where wells could be dug. The Indians in those days owned the fair level lands bordering on the lake and stretching back to the hills.

Indians Owned Level Lands

In 1910 this land was owned by fourteen Indian families, each having title to a section of land, some a little more, some a little

less, because of the uneven shoreline.[39] In those days only a few patches of green alfalfa and of small family orchards could be seen from this hilltop and the only roads were winding Indian trails where grass grew tall in the center of the road. Roving bands of horses and of cattle could be seen feeding on the hillsides or making their way in a cloud of dust, to the lakeshore for a drink.

From this hill top you see Alkali lake, a gem of dark blue water on a clear sunny day. A very little of Dry lake can be seen and also a bit of Wapato Lake. Turning to the south a wide expanse of our beautiful Lake Chelan is backed by the range of mountains from Chelan Butte to Old Stormy, a sight well worth the climb.

Orchards Now Dominate Picture

Today apple orchards are predominate in the landscape, a few large fields of alfalfa and some of corn serve as a foil for the

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[39] There were 10 Moses Allotments (numbers MA-8 through MA-17) of one section of land, more or less, that is, one square mile of land or 640 acres. In addition, there were a number of Indian homesteads in the area. Presumably Mrs. Watson was counting the Indian homesteads along with the allotments to get the number fourteen. For more information, see "Moses Allotments," by John V. Peters, History Notes (2019) pp. 32-54, published by the Lake Chelan Historical Society.

orchards surrounding. The beauty of the autumn coloring on fruit and shade trees is most delightful.

The large blocks of apple trees which were set out in 1910-11 by the Wapato Irrigation company were set in 4 rows of Jons, 4 of Romes, 4 of Staymans and 4 of Winesap. They look now like one huge rug for each variety of apple has a distinct color of foliage and this is what make the differing color in the rug.

The large buildings of the Chelan Box and Manufacturing plant spread over a good bit of ground on the lakeshore. It has been an asset to the community employing 140 men with a yearly payroll of $150,000. It is the largest mill in North Central Washington and puts out an average of 1,500,000 boxes annually.

Nearby is the old mission church established by Jesuit Father DeGrassi in 1880. It looks very small and insignificant so near the huge smoke stacks of the nearby mill, but it stands as an emblem of peace and righteousness, for there the Jesuit father taught the Indians the true values of life and of Christian principles.[40]

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[40] Although the church that Wapato John built was consecrated by the Catholic Church, the services held there were usually conducted by Wapato John, the leader of the local Indian community. This community consisted of the 10 individuals or families that held land allotments, a number of Indian homesteaders and other Indians who

Indians Permitted Progress

But for their teaching this may never have come to be the Manson community as it is today. The Indians could have refused to sell any of their land but believing it would mean progress they did choose to sell to the white man to let him come and live as a neighbor to build homes, school, church, town, roads and the many things which go to make up a community.[41]

Inside the reclamation district, Manson boasts 36.5 miles of dustless highway which tie all parts of the project together. Good roads mean a large consumption of oil. Two garages and

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resided in the area. Wapato John's conversion to Catholicism, if that is what it was, seems to have been an accommodation to European immigration. His message to his fellow Indians was one of peace, harmony and accommodation—the same message he lived by both word and deed from his youth to the end of his life on September 7, 1911.

[41] Indian land sales played out in a more complicated way than Mrs. Watson indicates. Most of the allotment Indians were happy to sell all but 80 acres of their land, as provided by a law passed in 1908, since their allotments were too large to work productively. But Peter Wapato dug in his heels and refused to sell any of his land and influenced his old and blind father, Wapato John, to do the same. Ultimately, both Peter and Wapato John were compelled to sell by an order of the U.S. Congress signed by the President. In the event, Peter became a wealthy man, receiving $25,000, and Wapato John's heirs (wife, two sons, two daughters and three grandchildren by a deceased son) shared $30,000 and Moses Allotment No. 8.

one service station cater to the public with necessary supplies on hand, open all night.

Two grocery stores do a very good business. Mr. J. H. Mundt has recently remodeled his "drug and grocery", making it very modern in arrangement and installing a new oil burner stove.

Any one of the three registered pharmacists usually on hand can fill your prescriptions. Lester Garrett has a very good meat shop at the back end of the store. McReynolds grocery also handles meats.

Post Office has Large Mail Order Business

The post office, which is 3rd class, has a very large mail order business, due partly to the fact that there is no bank in Manson. With two mails a day the office serves the whole community. A star route and rural route and the office is open 12 hours a day.

Manson Growers, Inc., with Harold Fort president, and Ralph Ellison, sec., have a large packing shed with basement. The building is valued roughly at $50,000, and the modern equipment for handling the apples is valued at $25,000. The payroll for a year is close to $20,000 and at the peak of harvest time there are about seventy people employed. Local help is given the preference and at present practically 95 per cent of employees are local people. During the summer, growers

supplies are handled, such as fertilizers and spray materials, amounting this year to about $45,000. Practically all the Delicious are sold on New York auction. Other varieties go south and to the middle west.

Packing Shed Handles 200,000 Boxes

The Lake Chelan Fruit Growers also have a large packing plant at Manson. The building and equipment valued at about $70,000. The Manson membership in the organization numbers over one hundred—only about forty have their apples packed at this shed. Nearly 200,000 boxes are being packed out this year.

Number of employees is 300 and the payroll over $24,000.

Manson has a very efficient resident physician, Dr. I. G. Hubbard who could no doubt tell you that this community has a high per cent of maternity cases for the number of population. He also answers many calls in other parts of the valley.

The people are proud of the Manson Community church. With its lovely grounds, trees, shrubs, flowers and green lawn, it is a pleasant sight to everyone. Our district superintendent has said that of all the churches he visits, the grounds here are outstandingly beautiful. The resident pastor is Rev. Frank Lowther. Church services at 11 A. M. are well attended. The

Sunday school attendance averages 170. Evening services at 7:30 are popular with both old and young. A half hour of the service being given over to a song service which is accompanied by an orchestra of young people, who have their Endeavor meeting before the church service.

The Ladies Aid and Dorcas Circle are busy organizations with a large membership in each.

Clubs Provide Social Life

The Lake Chelan Fortnightly club is a women's organization and meets twice a month during the club year, usually at the homes of the members. Membership is open to any who wish to join.

The public library which is sponsored by the Fortnightly club has over 1000 volumes and is open every Tuesday afternoon at the Grange hall just west of the post office. Mrs. I. G. Hubbard is the librarian.[42]

We have neglected to mention the efficient barber shop run by Geo. Carroll and a modern, up-to-date beauty shop.

The hardware store put in a year ago by Carl Jensen fills a long-felt want in Manson.

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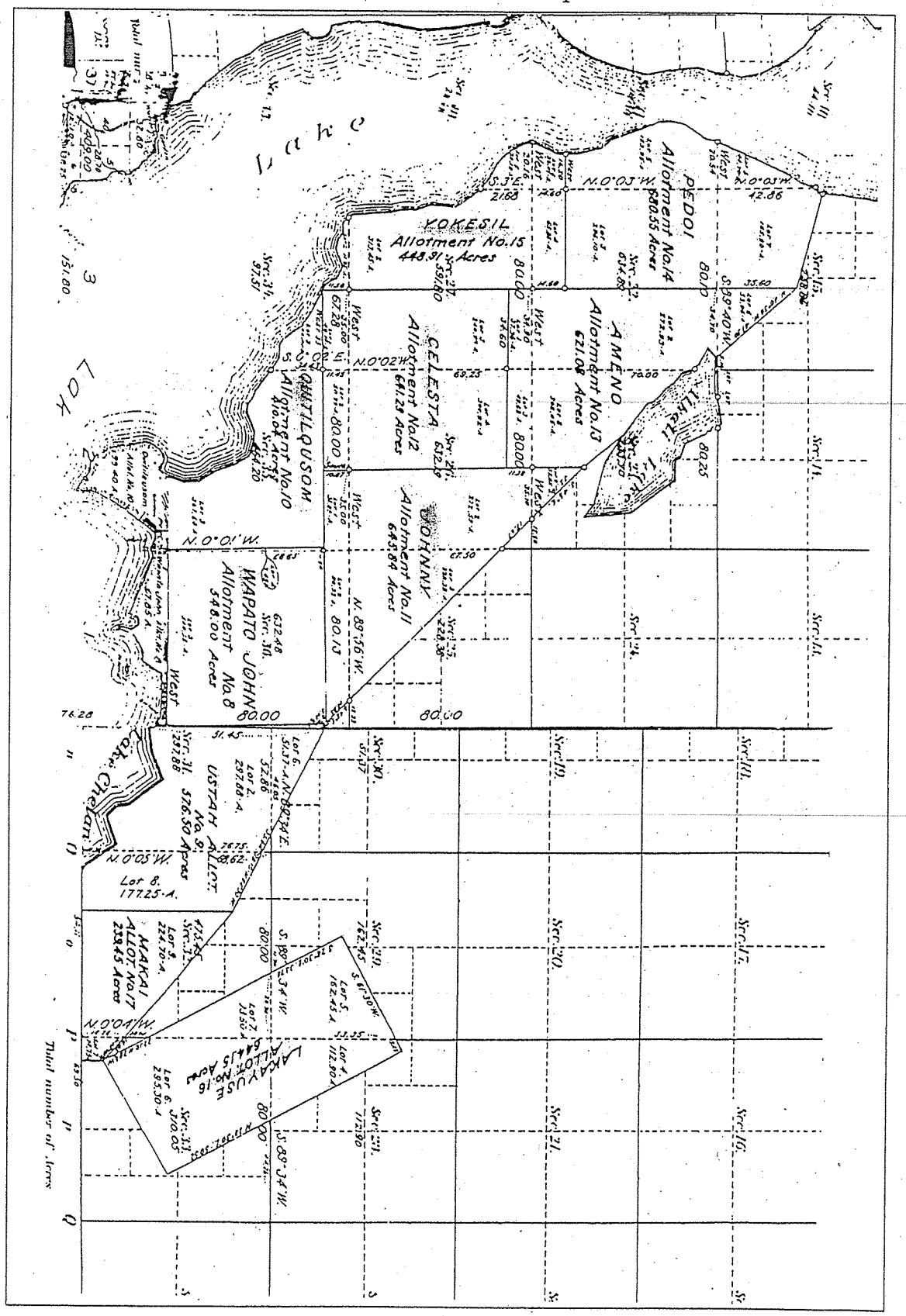
[42] This small building still stands, now within a private mini-park, next to the local dental office. The current Grange hall, located two blocks to the east, was dedicated on April 3, 1923.

Manson Grange No 796 has a membership of 80 at present. The young people also have a Junior Grange. Meetings are twice a month.

Indian Allotment Map — 1906



206045
106121-11. I.O.
HOMESTEAD CERTIFICATE NO. 519.
APPLICATION 1085.

4—1040-R.

The United States of America,

To all to whom these presents shall come, Greeting:

WHEREAS, THERE HAS BEEN DEPOSITED IN THE GENERAL LAND OFFICE OF THE UNITED STATES A CERTIFICATE OF THE REGISTER OF THE LAND OFFICE AT WATERVILLE, WASHINGTON, WHEREBY IT APPEARS THAT, PURSUANT TO THE ACT OF CONGRESS APPROVED 20TH MAY, 1862, "TO SECURE HOMESTEADS TO ACTUAL SETTLERS ON THE PUBLIC DOMAIN," AND THE ACTS SUPPLEMENTAL THERETO, AND OF THE ACT OF JULY 4, 1884, THE CLAIM OF DR. JIM, OR QUATASS JIM, AN INDIAN, HAS BEEN ESTABLISHED AND DULY CONSUMMATED, IN CONFORMITY TO LAW, FOR THE NORTHWEST QUARTER OF THE SOUTHWEST QUARTER AND THE LOT ONE OF SECTION FOURTEEN AND THE NORTHEAST QUARTER OF THE SOUTHEAST QUARTER AND THE LOTS FOUR AND FIVE OF SECTION FIFTEEN IN TOWNSHIP TWENTY-EIGHT NORTH OF RANGE TWENTY-ONE EAST OF THE WILLAMETTE MERIDIAN, WASHINGTON, CONTAINING ONE HUNDRED SIXTY-EIGHT AND FORTY-HUNDREDTHS ACRES, ACCORDING TO THE OFFICIAL PLAT OF THE SURVEY OF THE SAID LAND, RETURNED TO THE GENERAL LAND OFFICE BY THE SURVEYOR-GENERAL; AND

WHEREAS, UNDER THE PROVISIONS OF THE ACT OF CONGRESS APPROVED JUNE 25, 1910, SAID TRACT HAS BEEN SOLD TO THE WAPATO IRRIGATION COMPANY, AND THE SALE APPROVED BY THE SECRETARY OF THE INTERIOR, JANUARY 22,1912; AND

WHEREAS, THE SECRETARY OF THE INTERIOR BY ORDER, DATED JANUARY 22, 1912, DIRECTED THAT A PATENT ISSUE TO THE WAPATO IRRIGATION COMPANY FOR SAID TRACT:

NOW KNOW YE, THAT THERE IS, THEREFORE, GRANTED BY THE UNITED STATES, UNTO THE SAID WAPATO IRRIGATION COMPANY, THE TRACT OF LAND ABOVE DESCRIBED; TO HAVE AND TO HOLD THE SAID TRACT OF LAND, WITH THE APPURTENANCES THEREOF, UNTO THE SAID WAPATO IRRIGATION COMPANY, AND TO ITS SUCCESSORS AND ASSIGNS FOREVER; SUBJECT TO ANY VESTED AND ACCRUED WATER RIGHTS FOR MINING, AGRICULTURAL, MANUFACTURING, OR OTHER PURPOSES, AND RIGHTS TO DITCHES AND RESERVOIRS USED IN CONNECTION WITH SUCH WATER RIGHTS, AS MAY BE RECOGNIZED AND ACKNOWLEDGED BY THE LOCAL CUSTOMS, LAWS, AND DECISIONS OF COURTS. AND THERE IS RESERVED FROM THE LANDS HEREBY GRANTED, A RIGHT OF WAY THEREON FOR DITCHES OR CANALS CONSTRUCTED BY THE AUTHORITY OF THE UNITED STATES.

IN TESTIMONY WHEREOF, I, WILLIAM H. TAFT President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed.

GIVEN under my hand, at the City of Washington, the FIRST day of FEBRUARY in the year of our Lord one thousand nine hundred and TWELVE and of the Independence of the United States the one hundred and THIRTY-SIXTH

(SEAL)

By the President: Wm. H. Taft

By H. O. LeRoy Secretary,

H. W. Sanford
Recorder of the General Land Office.

RECORD OF PATENTS: Patent Number 245593

6—2152

Land Patent Details

Accession Nr: 245593 **Document Type:** Serial Patent **State:** Washington **Issue Date:** 2/1/1912 **Cancelled:** No

Names On Document

[P] WAPATO IRRIGATION COMPANY,	
[P] JIM, DR,	
[P] QUATASS- JIM	
Military Rank:	---

Miscellaneous Information

Land Office:	Waterville
US Reservations:	Yes
Mineral Reservations:	No
Tribe:	---
Militia:	---
State In Favor Of:	---
Authority:	May 20, 1862: Indian Homestead Fee Patent (12 Stat. 392)

Document Numbers

Document Nr:	519
Misc. Doc. Nr:	1085
BLM Serial Nr:	WAWAAA 046383
Indian Allot. Nr:	---

Survey Information

Total Acres:	168.00
Survey Date:	---
Geographic Name:	---
Metes/Bounds:	No

Land Descriptions

State	Meridian	Twp - Rng	Aliquots	Section	Survey #	County
WA	Willamette	028N - 021E	NW¼SW¼	14		Chelan
WA	Willamette	028N - 021E	NE¼SE¼	15		Chelan
WA	Willamette	028N - 021E	Lot/Trct 1	14		Chelan
REMARKS: LOT 1 OR SWSW QUARTER						
WA	Willamette	028N - 021E	Lot/Trct 4	15		Chelan
REMARKS: LOT 4 OR WEST HALF OF SE QUARTER						
WA	Willamette	028N - 021E	Lot/Trct 5	15		Chelan
REMARKS: LOT 5 OR SESE QUARTER						

Waterville 051

4—1003-R.

The United States of America,

To all to whom these presents shall come Greeting:

WHEREAS, a Certificate of the Register of the Land Office at **Waterville, Washington,** has been deposited in the General Land Office, whereby it appears that, pursuant to the Act of Congress of May 20, 1862, "To Secure Homesteads to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of **Martha A. Watson, formerly Martha A. Morse,** has been established and duly consummated, in conformity to law, for the **Lot seven of Section twenty-five in Township twenty-eight north of Range twenty-one east of the Willamette Meridian, Washington, containing thirty-seven and seven-hundredths acres,**

according to the Official Plat of the Survey of the said Land, returned to the GENERAL LAND OFFICE by the Surveyor-General:

NOW KNOW YE, That there is, therefore, granted by the UNITED STATES unto the said claimant the tract of Land above described; TO HAVE AND TO HOLD the said tract of Land, with the appurtenances thereof, unto the said claimant and to the heirs and assigns of the said claimant forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts; and there is reserved from the lands hereby granted, a right of way thereon for ditches or canals constructed by the authority of the United States.

IN TESTIMONY WHEREOF, I, **Woodrow Wilson**

President of the United States of America, have caused these letters to be made Patent, and the seal of the General Land Office to be hereunto affixed.

GIVEN under my hand, at the City of Washington, the **TWENTY-FIRST** day of **SEPTEMBER** in the year of our Lord one thousand nine hundred and **FIFTEEN** and of the Independence of the United States the one hundred and **FORTIETH.**

(SEAL)

By the President: Woodrow Wilson,

By M. K. Eulick, Assistant Secretary,

L. L. C. Lamar,

Recorder of the General Land Office.

RECORD OF PATENTS: Patent Number 490671

6—2777

Land Patent Details

Accession Nr: 490671 **Document Type:** Serial Patent **State:** Washington **Issue Date:** 9/21/1915 **Cancelled:** No

Names On Document

[P] WATSON, MARTHA A,	
[P] MORSE, MARTHA A	
Military Rank:	---

Miscellaneous Information

Land Office:	Waterville
US Reservations:	Yes
Mineral Reservations:	No
Tribe:	---
Militia:	---
State In Favor Of:	---
Authority:	May 20, 1862: Homestead EntryOriginal (12 Stat. 392)

Document Numbers

Document Nr:	051
Misc. Doc. Nr:	0
BLM Serial Nr:	WAWA 0000051
Indian Allot. Nr:	---

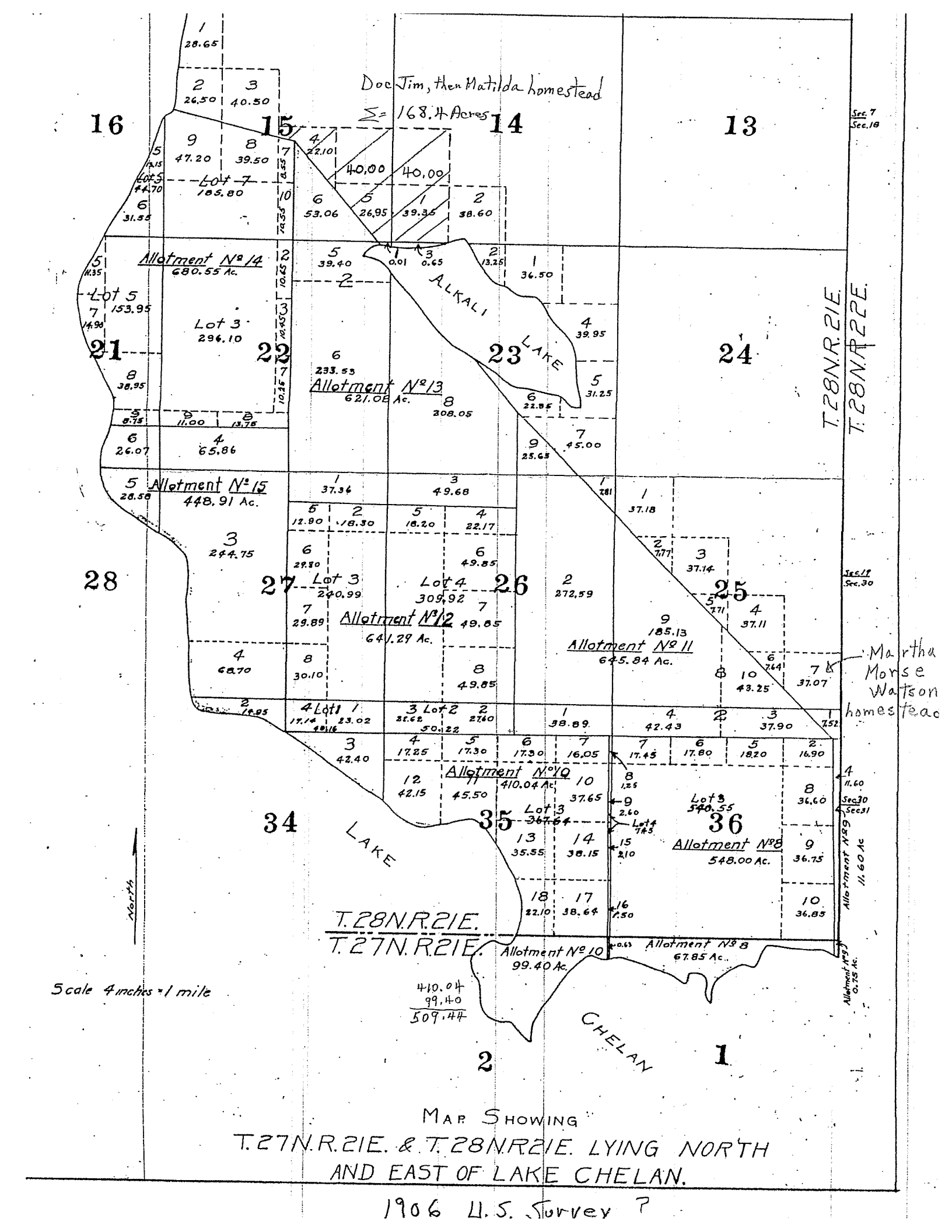
Survey Information

Total Acres:	37.07
Survey Date:	---
Geographic Name:	---
Metes/Bounds:	No

Land Descriptions

State	Meridian	Twp - Rng	Aliquots	Section	Survey #	County
WA	Willamette	028N - 021E	Lot/Trct 7	25		Chelan

REMARKS: LOT 7 OR SESE QUARTER



MAP SHOWING
T. 27N. R. 21E. & T. 28N. R. 21E. LYING NORTH AND EAST OF LAKE CHELAN.

1906 U. S. Survey ?